



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

attempts that had been made in France and Germany to give a philosophical explanation of the history of mankind. Since that time he has greatly enlarged the scope of his work, and has now undertaken to present in successive volumes a comprehensive philosophy of history relating to the intellectual development of the four great nations,—France, Germany, Italy, and England. The first in the proposed series to appear is the present volume, which deals with the historiography of France, French Belgium, and Switzerland. In its lengthy introduction are set forth the purpose and extent of the philosophy of history, the origins of historical narrative in the oriental world, and the fundamental ideas towards the scientific growth of history among the Greeks and Romans. The philosophy of history in France is then traced from the beginnings of its historical philosophy with Bodin, in the historical reflections of the seventeenth century, of which Bossuet is chosen as the chief exponent, and through the historiography of the eighteenth century by an elaborate discussion of the doctrines of Montesquieu, Turgot, Rousseau, and Condorcet. In the French historical philosophy of the nineteenth century a treatment by a judicious division into schools is adopted. Separate chapters are thus devoted to the ultramontanist and the liberal Catholic schools, the socialistic schools, the spiritualistic movement (so-called eclectic and doctrinarian historical philosophy), the democratic historical school, historical philosophy of naturalism and positivism, and the historical philosophy of the critical school. In a concluding chapter there is discussed the historical philosophy of Belgium and Switzerland.

An excellent table of contents makes considerable amends for the absence of an index.

BENJAMIN RAND.

HARVARD UNIVERSITY.

THE KINGDOM OF GOD IS WITHIN YOU: OR, CHRISTIANITY NOT AS A MYSTICAL DOCTRINE, BUT AS A NEW LIFE-CONCEPTION. By Count Leo Tolstoï. Authorized translation from the original Russian edition by A. Delano. London: Walter Scott, Ltd., 24 Warwick Lane, Paternoster Row, 1894.

Count Tolstoï attempts a justification of his well-known doctrine of the non-resistance of evil. His method is threefold: 1st, the quotation of similar views; 2d, the examination of criticism; 3d, the citation of instances in which the “violent” enforcement of

existing law has been shocking to the moral sense of the community in which it was enforced.

The argument is that, as the "Kingdom of God," which it must be the aim of every Christian to realize, is "within," *i.e.*, of the spirit, it cannot be brought about by the enforcement of "external" law. Its only law is the law of love. War, which is for Tolstoï "organized murder," is incompatible with love; the legal punishment of wrong-doing is "violence."

It will be, perhaps, sufficient comment on the book to quote two expressions from its author.

(1) It is a doctrine of absolute anarchy: "For a Christian to promise to subject himself to any government whatsoever—a subjection which may be considered the foundation of state life—is a direct negation of Christianity."

(2) It is a doctrine of moral agnosticism: "If the same Father had permitted us to use violence towards wrong-doers, *as there is no infallible rule for distinguishing the good from the evil*, every individual or every community might class its neighbors under the head of evil-doers."

The book comes as naturally from the Russia of to-day as the French Revolution came from the France of a hundred years ago. In the form of his earnest and justifiable protest, Count Tolstoï is repeating the mistake of the English Puritans; he is not seeing the right relation of the law that is within to the outward organization of life in the law of the state. He forgets that the law is the school-master that brings the community to Christ—*i.e.*, the law of love. Instead of educating his school-master, he would dismiss him.

M. S. GILLILAND.

LONDON.

REVUE DE MÉTAPHYSIQUE ET DE MORALE. Première Année, 1893.
Paris: Hachette, 1894.

After the discontinuance of the *Critique philosophique*, ably sustained for many years by MM. Renouvier and Pilon, the *Revue philosophique* was the only organ of philosophy in France.

In spite of the commendable impartiality of its director, M. Ribot, this review has contained too many articles of a positive, scientific character. Without absolutely excluding the pure metaphysicians and moralists, it has published chiefly studies in experimental or physiological psychology, like those of M. Taine, M.